

THE INTERNATIONAL PSYCHIC GAZETTE

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Our Outlook Tower.

OUR TWENTY-FIRST ANNIVERSARY.

WITH this number the *International Psychic Gazette* has the honour of attaining its majority!

During the past twenty-one years Spiritualism has risen from a condition of general contempt to a position of respect and esteem in the eyes of all people who have studied its facts and recognised its beneficence in the realms of enlightened philosophy and religion. It has added knowledge to faith and absolutely vindicated the verity of the Christian religion and its oft-discredited miracles.

This *Gazette* has endeavoured from its start to present the veritable facts of actual present-day intercommunion between the known and unknown worlds in a dispassionate way that would appeal not only to believers but also to critics, and it has also insisted that no Spiritualism is worthy the name that rests content with a knowledge of the phenomena, no matter how wonderful and convincing, if it is not associated with that Spirituality which is sometimes described as "knowing God," the Father of Spirits. That, indeed, seems to us to be the essential element without which any so-called Spiritualism is hardly worthy the name.

We believe it is on account of a general recognition of this fact, that the movement has gained such a large measure of respect from thinking people in all religions and conditions of life, and we look forward confidently to the day when our Spiritualistic truths will be recognised as truly "the preamble of all revelations" as Mr. Frederic Myers so wisely adumbrated so many years ago.

Immortality is no longer a mere dream but a substantial fact in the Universe whose actuality is being proved day by day by countless people all over the world; mortality and its gloom have lost their sting and the tomb has been bereft of its sorrowful finality.

Therefore, after twenty-one years ceaseless work in promulgating Spiritualist truth, in face of age-long prejudice and ignorant superstition, we rejoice that humanity has already attained more correct and reverent views of the ways of Providence than were given to it by the faiths which knew nothing of Spiritual gifts and in fact condemned them.

"Oh for the touch of a vanished hand
And the sound of a voice that is still"

is no longer the hopeless sigh of sorrowful people, who are now in living touch with their dearly beloved ones who have passed hence.

OUR FIGHTING FUND FOR THE DEFENCE OF MEDIUMS.

A GENEROUS friend of this *Gazette*, who prefers to remain anonymous, has sent a very welcome donation of £45 for our Fighting Fund to defend genuine and innocent mediums who may be unjustly attacked.

This brings the amount of the Fund to date to £65 13s., and further donations, large or small, will be gratefully received and used with all necessary promptitude and discretion to vindicate the honour of genuine mediums. Donations should be addressed to the I.P.G. Fighting Fund, 69, High Holborn, London, W.C.

ABORTIVE ACTION AGAINST OURSELVES. RULE FOR ALLEGED CONTEMPT DISCHARGED.

IN the High Court of Justice on April 28, before the Lord Chief Justice, Mr. Justice Avory, and Mr. Justice Humphreys, the Court discharged without costs a rule nisi, obtained on April 10, at the instance of the Psychic Press, Ltd., calling on Mr. John Lewis, the Editor of the *International Psychic Gazette*, Ltd., the publishers, and the printers, to show cause why a writ of attachment should not issue against them for alleged contempt of Court in publishing

an article entitled "The Defence of Mediums," which, it was alleged, was calculated to prejudice the fair trial of a pending action for alleged libel brought by Mrs. Emily Ellen Gosden (Mrs. Barnett) against the *Psychic News*, Mr. Maurice Barbanell, its Editor, and other defendants.

Mr. Eric Sachs showed cause for the editor and publishers, Mr. L. M. Lyell for the printers; and Mr. F. Asche Lincoln supported the rule.

THE JUDGE AND "POWER."

MR. JUSTICE MCCARDIE, whose very tragic death shocked and saddened his fellow countrymen, was (writes a correspondent) the only Judge in all history to be addressed in the High Court by a Spirit Voice.

In his summing up in the action brought by Mrs. Meurig Morris against the *Daily Mail* he said he could not help feeling that "Power" must be the central feature of the proceedings, yet, when "Power" manifesting through his medium, exclaimed, "Thou who art a brother judge, hearken unto my voice," he refused to listen, and declared he cared not for all the discarnate spirits in the world.

It was an unwise saying; and though it cannot be said that Justice McCardie did not play fair with the Spirit World in the full sense that Sir Arthur Conan Doyle has referred to persons who in the course of his long experience thereby bring ill-luck upon themselves, one is inclined to wonder whether this deliberate spurning of the Spirits may not have had some depressing reactions.

No one, however, would wish to linger on this thought, and all will join in the hope that "our dear brother," so greatly beloved in many quarters, will have found great peace and calm and beauty in his new life and that some day through a medium he may himself return to tell us of his wider vision.

What a strange thing it was that the Horatian Society, of which Mr. Justice McCardie was president, should have chosen this inscription, which they attached to a vase of myrtle, as a tribute to him:—

Not for one year shall live the memory
Of thee, loved President;
But oft as present in our thoughts shalt be
With hallowed sentiment.
As when thou pointed'st to the opening door
With vision clear and prescient
And sawest in spirit Horace enter in
And heard'st him speak once more.

GIPSY "QUEEN'S" LAST PREDICTION.

GIPSY LEE, queen of the Kent gipsies, and eldest daughter of the original Gipsy Lee, of Brighton, died on April 24 near Farnborough, Kent, aged 82.

To relatives gathered round her bedside she said:—"On the third day from now I shall die, and on that day it will rain."

When her son awoke on the third day from then heavy rain was falling for the first time for several weeks. Relatives went to her caravan, and within a few minutes she died.

For more than 20 years Gipsy Lee lived in the caravan to which she had remained faithful, although other caravans in the encampment had given way to cottages.

Shortly before the King's illness she is said to have written warning him that he would be ill, but that he would recover and be able to go shooting again.

She was the widow of Levi Boswell, the king of his clan, who died in 1924.

Commenting on this news, a correspondent writes:—"In 'Paradise Lost,' Milton makes use of the belief, when he personifies Nature as dropping tears when our first parents were expelled from Paradise, that rain has often times come unexpectedly as a symbol of Nature's sorrow and sympathy. The Gipsy Queen was presumably psychic and knew about the omen, and may have desired this expression of sympathy to accompany her passing-over. Her clairvoyant power gave her the assurance that her friends would grant her wish."

J. L.

Triumph of Religious Unity.

WORLD FAITHS CO-OPERATE ON ONE PLATFORM.

ONE of the most significant events of modern times took place at the Grottrian Hall, London, on Monday evening, May 15. Representatives of fifteen different phases of religious thought joined in a common gesture of co-operation to bear witness to the need for a recovery of spiritual values in the modern world.

The meeting marked the inauguration of the Inter-Religious Crusade which will continue, by various means, to link, in united witness and service, representatives of all sections of religious thought.

The movement owes its inception to the zeal and enthusiasm of Mrs. M. A. St. Clair Stobart, whose international work and literary activities are widely known. She presided over a crowded meeting, the hall being filled, so that many were unable to gain admission.

THE CHAIRMAN emphasised that the meeting was the beginning of a great crusade to inspire spiritual awakening. It was a movement to accentuate the primary essentials in regard to which all agreed. It was an effort to prove that Religion was not a sectarian battlefield, but a temple where all sections could worship.

The Rev. R. MAITLAND, Vicar of Darsham, Suffolk, reminded his hearers that all the religions of the world were striving to prove one God in each of us, a God of wisdom and love, and a God whom Science was discovering increasingly in the realm of Nature.

ABDUL MAJID, Imam of the Mosque, Woking, speaking as a Mohammedan, referred to the power of prayer, and the beautiful reality of communion with God, the root fact of all great religions.

Mrs. JOSEPHINE RANSOM, General Secretary of Theosophical Society in England, dealt with Brotherhood, and the recognition of a common humanity beneath all superficial differences of colour, race or creed, and this earnest plea for a true human outlook was followed appropriately by a reminder from Mr. GEORGE H. DICKS, General Secretary of the New Church (Swedenborgian), that service to mankind was the essential test of all religious faith. True faith, whatever its creed, must flower in mutual help, goodwill and benevolence.

Representing Judaism, the Rev. I. LIVINGSTONE, Rabbi, Golders Green Synagogue, stressed the vital place of Purity and Holiness in the faith of the ancient religion to which he belonged. At the same time he paid a sincere tribute to the fact that in England a Jew could proclaim his beliefs and race without embargo.

"Buddhism was a religion that placed great value on Self-Reliance, the importance of personal responsibility and culture," said Dr. A. P. DE ZOYSA, as a member of that faith.

Much enthusiasm was aroused by Miss A. RUTH FRY, Society of Friends, whose subject was Peace. "Peace," she said, "was the only soil in which can grow the fruit of the Spirit. We failed to see the inconsistency between talking of peace and preparing for war. If all the nations were determined to conquer the evil fiend of war it could be done."

Dr. H. P. SHASTRI, representing Hinduism, spoke on "The Sanctity of Life," and urged that all life was an expression of God—not only in humanity but in the animal kingdom. The Divine was in all creation and to realise its sanctity was to feel our oneness with it.

On behalf of the Free Churches the Rev. A. D. BELDEN, Whitefield's Tabernacle, dealt with the nature of Love as the Reality of God Himself, expressed in the highest impulses of self-sacrifice and service.

The Rev. LESLIE BELTON, Unitarian, Editor of the *The Inquirer*, stressed the importance of Tolerance, of which the platform that night was a graphic example. Christianity had been often the most intolerant of other faiths, and of different creeds within its own confines. The great need of the modern world was the widest possible co-operation in the spirit of charity and tolerance.

Mr. R. DIMSDALE STOCKER, Chairman, New Thought Alliance, dealing with Inspiration, pertinently reminded his listeners that although these were differing interpretations and creeds, at the root of all was One God and One Religion, and true unity lay in appreciating this.

Mr. M. B. PITHAWALLA, a Parsee, spoke of the place of Light in the Parsee faith.

The series of five minute addresses concluded with a tribute to Spiritualism by the Rev. C. DRAYTON THOMAS, who pointed out that Spiritualism was employing modern scientific fact, attested by Psychic Research, to prove a great religious assumption, namely, belief in survival of human personality after death. It was throwing a flood of light on the nature of the Life Beyond and doing a great deal to confirm and re-vitalise faith in all parts of the world. Mr. H. V. MULBAGALA, a Vedantist, and the Rev. MAGNUS C. RATTER, Theistic Church, spoke briefly in support of the Crusade.

All interested in the movement who would like particulars of future events should communicate with the Secretary, Inter-Religious Crusade, Grottrian Hall, Wigmore Street, London, W.1.

"Twenty Years After": Things Worth Recalling.

From the "International Psychic Gazette" for May, 1913.

WHAT THE STARS FORETOLD.

THE Rev. Howard Truscott, Vicar of St. Catherine's, Hatcham, who had his church burned down by suffragettes last month, has testified that a Paris astrologer, reading his horoscope twelve months before, predicted that in May, 1913, on the 6th, he would lose something particularly dear to him, but would also save something very dear to him; that on May 24, 1913, he would receive a Royal message, and that between the 18th and 24th a prominent politician would communicate something of interest to him.

These prophecies were fulfilled to the letter. On May 6 the Vicar lost his church by fire, but saved a keepsake from the chancel; and between May 18 and 24 he had communications from Queen Alexandra and Mr. Balfour. The keepsake was a valuable Service Book, which he found in charred surroundings undamaged.

The study of the stellar aspects can foretell us much, and it is only ignorant wiseacres who nowadays despise such interesting portents of Nature.—*Our Outlook Tower*.

RECEPTION TO DR. PEEBLES.

A farewell reception in honour of Dr. Peebles was given on June 4 at 3 Taviton Street, Endsleigh Gardens, by Madame du Vergé (Marquise de Konde), which was largely attended. The nonagenarian doctor was affectionately lionised, and from an armchair delighted his audience with a discourse full of his ripe wisdom and youthful exuberance. Recitations and music were contributed by Mr. Ernest Meads and Mrs. Bentham.

MEMORABLE SAYINGS AT GENEVA.

A few memorable sayings from the Universal Spiritualist Congress at Geneva:—

Spiritualism is the result of the efforts of spirit people to reach, convince, and comfort their friends on earth.—*E. W. Wallis*.

Men in this world are under the direction or control of the Unseen.—*M. Pillault*.

The question, "Is Spiritualism True?" is no longer asked by any intelligent, candid, conscientious and unprejudiced investigator in America. It is an established fact.—*Dr. J. M. Peebles*.

The development of mediums is of the utmost importance, as they are needed to obtain phenomena which will be of value to science.—*M. Gabriel Delanne*.

MRS. BESANT.

Mrs. Besant has been in London this month, thrilling crowded audiences in the large Queen's Hall with the magic of her matchless oratory. She speaks for an hour without a note, and her every sentence is chiselled into beautiful form.

THE NEXT LIFE.

Everything here is simply a spiritual extension of life on the earth. Everything is just as real, but it is of such inconceivable beauty that only those whose eyes are full of light can get a glimpse thereof.

Friendships are realities here, not make-believes.

There is an ever ascending host of spiritual beings, grade above grade, who send vibrations down to lower grades. Great conclaves meet in response to earnest prayer, set vibrations going—wireless telegraphy—and touch with the divine afflatus workers both on the earth and in high spiritual spheres, and move them to even greater deeds.—*W. T. Stead*, in an automatic message received through the hand of Mrs. Annie Bright, Editor of "The Harbinger of Light," Melbourne.

THE "GAZETTE" AT BRIGHTON.

Brighton Public Library has accepted Mr. Millett Severn's offer to place the *International Psychic Gazette* on its tables every month.

A Great Spiritualist Book.

HAMPSHIRE RECTOR'S "PROOF" ABSOLUTE. VOICE EXPERIENCES WITH THE MISSES MOORE.

"MY postbag was a revelation. It showed me how widespread is the deep craving of good Church people, as well as others outside our borders, for tangible evidence that their dead survive."

The postbag was that of the Rev. V. G. Duncan, now Rector of West Tisted, Hants., who at the time he wrote these lines was Rector of St. Andrew's Episcopal Church, Edinburgh, where he was preaching a series of sermons on Psychical Research, which were published in the *Edinburgh Evening Dispatch*.

This demand for evidence, he remarks, the Churches will be increasingly compelled to face, and in his view "psychic research provides the best and possibly the only materials for an answer." It is the *raison d'être* for the very remarkable and convincing book he has published (Rider, 5/-) under the title of "Proof." It is proof absolute.

The book should be in the hands of all earnest enquirers who are seeking for the truth. It will bring them comfort in bereavement; it will banish the fear of death; and it will reveal to them, as it has to the author, "a new bright world beyond the swelling floods, wherein is the delightful stir of human life—of a life new in mode and with fresh pleasures, fellowships and joys—a life in which we hear the same dear familiar voices calling a welcome and bidding us dry our tear-stained eyes."

The author has been singularly fortunate, as Sir Oliver Lodge points out in a sympathetic Foreword, in his experiences with the Misses Moore, the well-known voice mediums, and he describes the proceedings at their sittings remarkably well. Indeed, again to quote Sir Oliver, "if an inquirer reads only the first two chapters he will get an insight into the phenomena which will revolutionise his sceptical attitude and raise his perception of the reality of continued existence."

"IF YOU ARE MY UNCLE GRIFFITH."

There is a sitting which was attended by the wife of the manager of one of the largest Scottish banks. She is referred to as Mrs. X. She was given a great deal of evidence by an uncle who manifested, and she wanted something more:—

Mrs. X.—Now I want to ask you a question. It's a personal one.

The Voice.—Yes, of course, you mean a little test.

Mrs. X.—Yes, that's right. If you are my Uncle Griffith will you tell me the name I was called as a girl?

The Voice.—I'll try.

Mrs. X.—Oh, but if you're my uncle you would have no difficulty in calling me that.

The Voice.—Names are always difficult.

Mrs. X.—But you knew it so well; now tell me. I'm sure you'll remember if you are my uncle.

Miss Moore.—Please, Mrs. X., give him time. It only distresses the spirit if you keep plying him with a particular question. He will answer it if he can.

The Voice.—Yes, I will. Leave it for a moment. I'll do my best.

Andrew Wallace (the controlling spirit).—Names are maist deeficult. Ye ken ye find them deeficult yersel', brither.

I laughingly agreed, as I remembered that only a few days previously I made a pastoral visit to some newcomers, and actually forgot the names, so that when the maid came to the door I had to ask weakly to see the mistress.

Andrew Wallace.—Ye ken some questions are just traps.

Mrs. X.—But not in this case, Andrew.

Andrew Wallace.—Na, na, lady. In your case it was the sudden break in the conversation and the quick way ye kept askin' it fair fashed yer relation.

Mrs. X.—I see, Andrew, and I'm sorry if I've upset him. But I should have liked to hear that name. He used to call me by it, and it would have been so convincing.

Andrew Wallace.—Dinna worry, lady. He's tryin' to speak now, but the power isn't verra gude.

The Voice.—Could you hear me?

Mrs. X.—No, I'm afraid not.

The Voice.—I thought I was speaking quite loudly.

Mrs. X.—What were you saying, Uncle?

The Voice.—Why your name, of course, the one you wanted to know.

Mrs. X.—Well, and what was it?

The Voice.—Why, Judy, Judy, Judy, my dear.

Mrs. X.—Splendid. I'm more than delighted.

AN R.A.'S TALK WITH HIS ARTIST SON.

Unusual names are often given. A well-known member of the Royal Academy, who had been addressed by a voice saying, "I'm George, your son," asked the unseen communicator, "What is my first name?" "Robert," came the prompt reply, "but I always called you Tallyrand." "Quite right," admitted the R.A., who now asked his son to try to tell him what he did before he entered the army:—

What was your work? the R.A. asked.

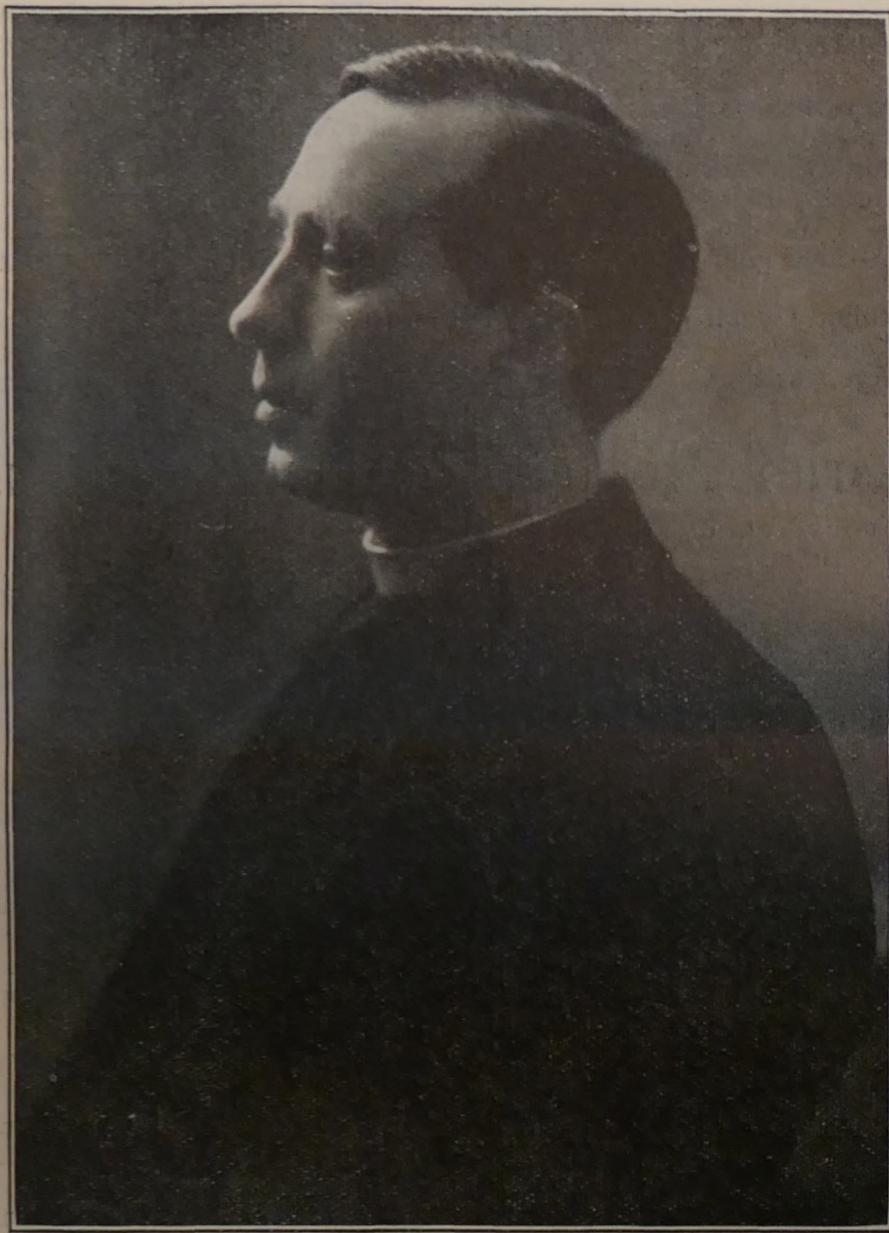
"The same as yours," came the reply without the slightest hesitation.

And what are you doing now?

I'm carrying on where I left off. We have artists on this side. In fact, it is a more popular profession with us than with you. There is a wider scope for the expression of beauty.

"Do you use a brush the same as we do?"

"We can if we like, but most of our work, at least by those who have mastered the technique, is done by the power of imagination, by blending mind and will. We can produce the most gorgeous effects, using hues you have no knowledge of."



THE REV. V. G. DUNCAN.

Photo by Drummond Young, Edinburgh.]

We have quoted these conversations rather fully as illustrations both of good evidence and of the clear and interesting way in which the author records the seance proceedings. His great and fascinating book is full of records like these—records of talks with the spirits, of the help they receive from our prayers, and of the help they give us in our daily life; and records, too, of spirit healing, instantaneous cures at some of the seances themselves, and of cross-correspondence with Mrs. Osborne Leonard's control "Fedra," the same spirit "personalities"—it will be noted with satisfaction and pleasure that Mr. Duncan never speaks of his spirit friends as entities (a hateful word that ought to be instantly abolished)—the same personalities appearing at different sittings with different mediums many miles apart.

A NEVER-FAILING SOURCE OF HELP.

When Mr. Duncan decided to resign his Edinburgh rectorship, the matter was discussed at private sittings with the Misses Moore and the course was strongly advised by Voices purporting to be those of well-known Churchmen, who said they would see that a post was offered to him in England:—

Andrew Wallace (interposing) said that within "a three" I should get a letter containing an offer of a living.

Miss Moore.—We are rather anxious, Andrew, to get as much detail as possible. You said within a three. What do you think that means?

Andrew Wallace.—I see three gold moons. It's what ye call a symbol. We use symbols a great deal on this side. The three gold moons stand for three weeks.

Myself.—Then you think I shall get an appointment in three weeks, Andrew?

Andrew Wallace.—Aye, brither. I see a long

envelope comin' for ye wi' the offer. It has a lang printed page for ye and there's a seal o' the top.

Myself.—Can you tell me where the place is and what it is like?

Andrew Wallace.—It's a wee kirk, and it stands at the top o' a hill in the country.

Myself.—I suppose you couldn't tell me the name of it.

Andrew Wallace.—I'll try, brither. It's Mary . . . St. Mary Magdalene.

Myself.—Is it a pretty church?

Andrew Wallace.—Och, aye. I want yez to pay special attention to the pulpit. It has gold and green on it and coloured things just like coloured platters. And when ye goes down ye'll meet a mon at the door who's a meenister and he's tall and verra' thin, wi' a lang clean-shaven face an' white hair. Yo'll notice his lang hands and lang fingers.

It all came to pass as Andrew said. Every prediction—and there were many more than we have quoted—was fulfilled, from the envelope containing the appointment, the time of its arrival, the name and position of the church, down to the meeting at the door with Mr. Duncan's predecessor, a tall, thin, clean-shaven man with white hair. Curiously enough, the author says, "I did not notice his hands, but my wife remembered subsequently she could not help noticing his long fingers."

"I do not think," the author adds, "that any fair-minded person can read this chapter without coming to the conclusion that psychical research is entitled to consideration and respect. It contains abundant material pointing to supernormal knowledge. It provided me with a palpable demonstration that in a world unseen are comrades and colleagues who prove a never-failing source of help in a time of trouble."

Brief Notices of New Books.

PSYCHIC BIBLE STORIES FOR YOUNG AND OLD. By M. A. St. Clair Stobart. Wright & Brown. 5/-.

Mrs. St. Clair Stobart needs no introduction to experienced Psychical Researchers and Spiritualists. Her untiring energies, as leader of the Spiritualist Community, her powers of oratory, her literary gifts, and her wide comprehension of spiritual verities mark her out as a great soul with a message to humanity.

Her latest book is a strong plea for Christian Spiritualism, and it tells, in language suitable for children and adults, the stories of Biblical characters, with comments bringing out their psychic gifts and spiritual inspirations. Elders will probably return to their Bibles with a new light on its mighty message. There are a dozen striking illustrations by Mr. Frank Leah, the well-known artist-medium, and a commendatory foreword by the Rev. C. Drayton-Thomas. Emphatically a most instructive book.

THE TRUMPET SHALL SOUND. By Maurice Barbanell. Rider. 3/6.

Contains irrefutable evidence of survival from many famous men and women, and others, through the direct voice mediumship of Mrs. Estelle Roberts, with an interesting foreword by Hannen Swaffer. Of special interest to beginners in Psychical Research and Spiritualism.

AN OUTLINE OF EXISTENCE. By Marjorie Livingston. Wright & Brown. 6/-.

A further series of inspired writings, mainly from Zabdiel, Guide of the Rev. George Vale Owen; Apollonius of Tyana, and Aashar, a Priest of Ra in Egypt in the year 1200 B.C., dealing with the laws of God, not as they have been interpreted by man, but as they exist fundamentally, being the Cause from which all manifestations of nature spring and all Matter evolves, according to the necessity of man's evolution.

The author says: "I believe I have received the objective and unceasing assistance of that group of Personalities who have signed their names or titles to this script. I have been conscious throughout of their presence, and from time to time I have heard their voices clairaudiently."

THE CANDLE OF THE LORD. By W. H. Evans. Wright & Brown. 3/6.

A series of inspirational writings from Mr. Evans' guide, "Brother Joseph," who shows that although the essential nature of man is divine, he is prone to mistake his fleshly vesture for his real self—his spirit—and, living in the realm of outward sense, mistakes the light of the world for the light of heaven.

Says "Brother Joseph":—"Let us light a candle whereby men may come to see the glory of the Lord and come unto Him and find peace." And he proceeds to do so in a very beautiful, simple, and inspiring way.

A VISION OF THE NAZARENE. By the Author of "The Initiate," etc. Routledge. 6/-.

Readers whose studies embrace the mystical and occult aspects of truth will appreciate this series of telepathic messages, said to have been projected from the Christ Sphere through a great psychic, dealing with the influence of Christianity in the past, present and future. Full of inspiration and sound moral teaching.

A SPIRITUAL INTERPRETATION OF SOME PSYCHIC HAPPENINGS. By W. Adair Roberts. "The Greater World." 1/6.

The author has something interesting and helpful to say about spiritual mediumship, healing, love as the link of the perfect life, occupations in spirit life; drawn mainly from personal experience and written down out of a desire to share the happiness, light and knowledge with others.

THE GOLDEN CALF. By Charles W. Forward. John M. Watkins. 3/6.

Those who are interested in vaccine-therapy, especially opponents of vaccination, will find this book of absorbing interest. The author says, "'The Golden Calf' is in no sense intended to be an attack upon the medical profession." To Spiritualists, the author's revelations will emphasise the need for re-educating the medical profession as a whole on the reality of spiritual healing, especially for the prevention of disease.

G. DE B.

WATCHERS ON THE SEVEN SPHERES. By H. H. Challoner. George Routledge & Sons, Ltd.

A most interesting and informative book. An appreciative introduction, by the author of "The Initiate," gives a succinct and understandable account of the Devas, whom he describes as "the centres of force and intelligence." Inspired by the Master Hilarian in poetical language, Mr. Challoner writes of the Zodiacal signs and the work of their several rulers, and the result is a mine of suggestive material for the earnest astrologer. The beautiful coloured illustrations of the Devas were transmitted through the author by the Hilarian.

T. M.

MEDIUM FOUND GUILTY OF FRAUD.

Mrs. Victoria Helen Macfarlane or Duncan, an Edinburgh medium, was convicted on May 11 of having been guilty of fraud at a seance, and was fined £10, with the option of one month's imprisonment. The trial aroused widespread interest. "Whatever psychic powers the accused may possess," said the Sheriff, "I find that this charge against her has been proved." The accused woman stood calmly in the dock while Sheriff Macdonald read his judgment, but when she was leaving the Court she called out "Goforgi'e yed."

With Two Pioneer Mediums at Eastertide.

By BEN CARTER.

LAST Easter gave me the opportunity of visiting two veteran mediums, one the oldest medium in England, Mrs. H. L. Bates, who celebrated her 89th birthday on April 12, and the other Mr. J. J. Vango, whose great work for the cause of Spiritualism is known world-wide.

After conducting Easter Sunday Services at the North London Spiritualist Church, Hornsey Road, I journeyed to Windsor on Easter Monday, along with London friends. Windsor Castle was a minor attraction to us, as we made our way to Clewer Green. Here at St. Leonard's Lodge, a most charming old-world residence with quite an earthly paradise of a garden, we were welcomed by Mr. Vango, and after tea and a saunter through the garden, we had a Circle that will long be remembered. "Sunflower," with her sweet charm, greeted us and Mrs. Helen Owen Carman, who prior to her transition was a most active and earnest worker at Hackney Society and Lyceum, and who did much to encourage Miss W. Moyes, of "Zodiac" fame, controlled and gave splendid messages to her husband, and son and daughters. Then my



MRS. H. L. BATES.

father and my mother-in-law controlled and gave me personal messages that I shall long remember by their great evidential value and help.

The hours sped all too quickly, and as we bade good-bye to our dear friend it was with feelings of great gratitude and joy we realised that in the eventide of his earthly journey he is so well able to continue imparting such joy to all who visit him.

The run back to London, via Windsor Forest, Virginia Water, Staines and the Great Western road was delightful.

On my return to Halifax I was pleased to visit Mrs. H. L. Bates, who resides at "Popples," a cluster of cottages in the village of Holdsworth. Stretching away to the north are the Haworth Moors, beloved by the famous Brontë sisters. The walk was made pleasant by the lay of the lark overhead and the happy laughter of children gathering wild flowers in the meadows.

Hearty and sincere was the welcome that dear Mrs. Bates gave me as, at the open door of her cottage, she greeted us, a frail figure, clad neatly in black, with her sweet face and silvery hair.

Mrs. Bates was born at Ovenden Wood on April 12,

1844, and at an early age gave evidence of spirit power. At the local village Sunday school she can be considered a remarkable teacher, for she would sometimes lose consciousness and most beautiful messages would be given through her. Spiritualism had come to the West Riding of Yorkshire about the year 1855, and Mrs. Bates's brother John was the first secretary of the Halifax Society.

At the age of 19, when Miss Longbottom, she commenced her public work, her name soon getting into the *Medium and Daybreak*. She was one of the first workers to travel, going as far north as Cumberland and Northumberland. In those days she had to brave hostile criticism, and once at New Mills, Derbyshire, she and those with her were stoned by the people.

After her marriage to Mr. Joseph Bates she resided in America for some years and on her return to England took up platform work again, retiring after 50 years of noble unselfish service. She is remembered by the older generation of Spiritualists with great veneration and esteem.

How I wish that those who say that the exercise of mediumship causes the depleting of ones physical and mental activities could spend an hour with Mrs. Bates! They would soon see how false that statement is. The re-union with our aged friend was most happy, for over the tea cups I read aloud the many greetings that had come to her from all over the world in honour of her 89th birthday. Then how joyous it was to hear her faithful spirit guides speak to us, and to hear her singing with us her favourite hymn,

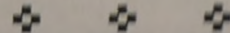
"Soft and low those angel voices

Come to breathe in love and prayer,"

and to listen to her memories of the noble pioneers, and to feel their presence with us.

Her message as we left her was, "It has always been my prayer that all who come after me will work even harder than I have done for so great and noble a Cause."

It also gave us joy to hear our arisen friend, Hansen G. Hey, tell us to "Keep pegging away, for no good effort ever dies."



A "DEATH IN LIFE" EXISTENCE FORESHADOWED.

By WINFRED HUNT.

HOW a symbolical dream was fulfilled years after it occurred might, I think, appeal to those of your readers who are interested in symbology.

Many years ago, when my father was in his mid-thirties, he dreamed one night that he was walking alone down a country lane at dead of night. The moon shone brilliantly; the whole countryside was utterly deserted. Suddenly the lane terminated abruptly in a graveyard, which he was obliged to enter.

He noticed, as he passed reluctantly within the gate, that there was no regular path, but only a worn track, winding in and out between the graves. As he made his way, half stumbling over the headstones and railings of the family vaults, a feeling of terror and impending doom gradually filled his whole being, but the urge to proceed and find a way out of his uncanny surroundings spurred him on.

Then, with a sudden start, he almost fell over a heap of freshly dug earth, piled against the side of a tomb. In horror he found himself looking down into a yawning grave, at the bottom of which was an open coffin.

At this juncture the moon shone more brilliantly than ever, and disclosed to my father's fascinated gaze the face of a corpse. *It was his own face!* The shock awoke him. Three times did he have this dream.

When my father was in his late fifties he was gradually stricken with creeping paralysis, and for the last sixteen and a half years of his life he was utterly helpless, and could move neither hand nor foot, though to the last his brain was unaffected. It was not until after his passing at the age of eighty years that my mother and the elder members of the family recalled his series of remarkable and eerie dreams, which seemed to foreshadow an unerringly the terrible "death in life" existence which he was destined to endure for so many years. Only those who had the privilege of serving him during the burden of those weary years can testify to the patience and fortitude with which he bore his affliction.

But can any occultist tell me why we are given prophetic and symbolical dreams, years before their fulfilment, or why, if a thing be predestined to come to pass, we are haunted by the spectre of an inevitable doom?

Spirit Teachings for the Present Times.—X.

"SEEK YE FIRST THE KINGDOM OF GOD."

"**S**EEK ye first the kingdom of God, and all these things shall be added unto you." This means the necessary things.

You will be sometimes tempted to wonder what are the **first things**, and those occasions of wonderment and doubt are not altogether due to confusion of mind, for they are testing times so that the first things may be disentangled, and definitely placed first.

In the stream of spiritual life, multitudes have found that only in the centre of the stream can the soul be carried to the goal of freedom. Many are attracted towards the light, or dabble their feet in the shallows, but do not get into the centre.

There are many degrees of force in this wide life-stream. It has also a depth which cannot be sounded. To enter it fully means that all cargoes belonging to the personal purely human life have to be jettisoned. The plunging into the direct stream means that the feet of sense have to be lifted from so-called solid ground, and that one's arms must no longer cling to

ropes attached to the piles along the edges of the great life-current of the Spirit.

The history of innumerable souls could be written in this way: They linger within the shallows, seeing the great white light, catching strains of the eternal harmonies—the joy, power, victory, and ecstasy of those in the centre of spiritual life. Then they themselves seek to enter into the depths, because they want all these things, but because their attention is centred first on these things they cannot get away from the shallows, and they wonder why.

No, it is no good. Those who say they will serve the Spirit if God will but give them success, and health, and friendships, and recognition of their moral character—those who make bargains in their hearts—will never find the peace, the wonderful freedom, the joy, and the power of Spirit.

It is the **seeking first the Kingdom**, irrespective of these things, that counts, and only by doing this have you any right to expect the fulfilment of the promise.

Seek first. You may not find it all at once, but let nothing stop the seeking. **Seek first the Kingdom**, and these things—your Father knoweth you have need of them—shall be added unto you. That will put the whole burden of your thought into the true perspective.

Midnight Delivery of an "Apported" Letter.

By F. W. FITZSIMONS, F.Z.S., Port Elizabeth, South Africa.

THE phenomena of matter passing through matter is a fairly common happening in the seance room. Numerous men whose avocation is the pursuance of one or other of the departments of science, have recorded their experiences in books or papers on this phase of psychic phenomena. A recent test, which I conducted, is, I think, worthy of setting down:—

THE CONTROLLED CONDITIONS.

Four of us sat in circle in a little Committee Room attached to the Spiritualist Church in Smal Street, Johannesburg. The room was devoid of furniture other than the plain wood chairs on which we sat, and a small table which held the gramophone. The sitters were Mr. Linton Barrett, his wife Alice Barrett, and the recorder, Miss Collard, a young lady of serious mind engaged in business.

Mrs. Barrett is a developed medium for the Direct Voice, and her husband supplies a power which, when in combination with that drawn from his wife, produces objective phenomena. The Barretts are friends of mine. Mrs. Barrett is a young shy slip of a girl, twenty-three years of age. Her father is Mr. Leonard Lloyd, a well-known Johannesburg electrical engineer and contractor. She is the medium for the strictly private circle known as "The Circle of Service," which consists of six people. At that circle, Direct Voice phenomena have occurred for the past three years, and partial materialisations and apports are a recent development.

At the circle I am about to describe, Mrs. Barrett sat on my right, in contact with me all the time; her husband was engaged with the gramophone in front of me; and Miss Collard was on my left, my foot and knee contacting her all the time. In the centre of the circle there were placed two luminous megaphones, which were about one foot away from our respective toes. In that limited circle none of us could move without being detected by sound, touch, or through the agency of the luminosity of the trumpets.

LETTER WHICH BECAME AN "APPORT."

During the day, in the privacy of the study of my host, I wrote a short letter of heartfelt thanks and gratitude to Mrs. Barrett for the many opportunities given to me by her spirit guide of carrying out a series of scientific tests. My object was first to report them to the Port Elizabeth Psychic Science Society, and, secondly, to write them up for the *International Psychic Gazette* as a small contribution to the vast mass of evidence already accumulated in support of human survival of physical death.

I placed the letter in an envelope, sealed it down, and addressed it to Mrs. Barrett.

When the light was switched off, and the seance begun,

I had the letter hidden in a pocket of my coat. Mark this: nobody but myself knew of the existence of that letter. Removing it from my pocket I put it on the floor between my feet.

Addressing the unseen Guide I remarked, "Doctor, I have an article (I purposely said article), which I would like you to deliver to its owner," thinking that it might be "apported" into Mrs. Barrett's lap.

The trumpet then rose into the air to a height of about seven feet and, tilting down to me at an angle of about forty-five degrees, I looked up at its luminous interior, and out of its bell-end came the cultured voice of Dr. Graeme in greeting and welcome.

"Mr. FitzSimons," he proceeded to say, "I arranged this little circle specially for you. Carl says he will do as you desire, but not in the way you are thinking." Carl, by the way, was a German chemist when in the physical body, and he is in complete charge of the apports and materialisations.

DELIVERED BEFORE MIDNIGHT!

The trumpet rose again and Dr. Graeme said, "The article will be in the hands of its rightful owner before to-morrow morning."

The recorder (Miss Collard) here remarked to me in a whisper, "Did he say to-morrow morning?" Up went the trumpet on the instant and through it Dr. Graeme said with strong emphasis, "before to-morrow morning."

For two hours spirit people spoke to us through the trumpets, some in low tones and others, who are more experienced, in strong voices which all of us could hear. One, indeed, had a terrific voice, causing me almost to leap from my chair. Subsequent enquiry elicited that he was "Moonbeam," a Red Indian who supplies a special power, and whose magnetic personality is otherwise helpful. Dr. Graeme presently announced, "The power is waning; please close the circle. Good-night, everybody."

We turned on the light and eagerly scanned the floor, but my letter was gone. The four of us searched the room, I having now told the others the nature of the article. No trace of it could be found. Disappointed we went off to Rondi's Restaurant for supper, as it is our custom never to eat before a seance.

Mr. L. Lloyd joined us there, and subsequently he motored us, with the exception of Miss Collard, to Mr. Barrett's home which is about three miles from the room in which we held our seance.

Mrs. Barrett, who was at the time not too strong physically, was very tired after the prolonged sitting. She cast herself on the bed and when her head rested on the pillow she heard a rustle of paper as if it were being crushed. She wondered what it could be, and a short investigation disclosed the missing letter lying hidden between the pillow-slip and pillow!

The time was then five minutes before midnight. Carl and Dr. Graeme had fulfilled their promise.

The Tragedy of Partial Spiritual Knowledge.

By EL. L. MAAS.

THERE have been so many cases of self-destruction in recent times, be it from sorrow caused by the death of a child, husband or wife, or from other serious troubles that one cannot help feeling deeply moved.

Yet there seems to reign such a callous indifference to the most poignant sufferings of others—a mere fleeting interest, a few thoughts and words of regret, and one leaves it at that. The troubles of our fellow-men are soon pushed out of our consciousness and conscience.

What a difference it makes to us, however, when we know that those dear ones we have lost can come back with words of cheer, with descriptions of their new home and work in the next stage of life, with encouragement to those they have left behind still in the midst of life's battle.

Though one naturally misses their physical presence, at times, especially where the bond of affection was great, you know they are not dead, nay, that they are even more alive than you, free from illness, in radiant bodies as real to them as ours are to us.

When you have heard, as I have on more than one occasion, the voices of so-called dead children talking to their parents as happily as if they were present in the body of flesh, when you hear their laughter as they actually tease their father about some recent occurrence in the home, when you hear their voices overlapping at times giving messages of love and cheer to their mother, you cannot but be filled with wonder and gratitude towards our God of Love who has made possible this sweet communion between this world and the next. After such marvellous manifestations one cannot help realising the full meaning of St. Paul's exclamation, "Oh Death, where is thy Sting!"

The withholding of this vital truth from our religions has done incalculable harm to suffering humanity, for such consolation was not intended to be relegated to any far distant future. The whole of humanity thirsts at some time for this knowledge, and, thank God, there are some courageous clergymen who have found out that not only the "dead" can speak but that they too suffer if this sweet intercourse is denied them. This is one of the causes of many remaining earthbound, for when they witness the grief in the home and the closed door against them, yet here they stand, hand on our shoulders, trying hard to make us see and hear them, and all in vain! To be able to communicate with their dear ones here frees them from the earthly chain!

Churches would be filled to overflowing if they opened their doors freely to those messengers from the "other side" who are already waiting to co-operate tangibly and audibly in helping the Church to fulfil its mission of Love, Healing, and Truth. This help the Church should not continue to despise.

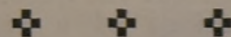
Yet truly God is not mocked. The silent working of the invisible ones in the heart of mankind has prepared the channels through which the Christ-teaching is being given anew, shorn of many man-made concepts which have obstructed the free inflow of God-Knowledge for so many centuries. And thus Spiritualism stands, inspired and empowered by the first of all the great Teachers who demonstrated that though the body might die the soul con-

tinued to live just as before. Could any better proof of this great fact, still so little realised, be given than the reappearances of the Christ among His disciples and friends?

To-day innumerable invisible beings are at work piercing the veil, all over the world, to make men realise that the two worlds can intermingle and that conscious contact between their inhabitants is God-ordained for their unending comfort and further instruction.

There should no longer remain any hesitancy in any impartial searcher after truth, that if some of the finest minds in all countries have come to the conclusion, based on irrefutable proof, that Spiritualism teaches the true facts concerning life and death, then there cannot be the slightest reason for honest doubt.

The doors are wide open. The invitation to personally observe is given again and again. Marvellous happenings occur all over the world. London itself is full of them. Societies, Colleges, Churches, Sanctuaries are to-day demonstrating the immediate continuity of life after death. The hard spade-work was accomplished long ago by brave pioneers, in face of stupid opposition, and now the fruits are ready for the harvest. An open mind, a sincere heart, a putting aside of personal prejudice and self-importance, are absolute essentials if one wishes to contact the near "Beyond." Many years of unnecessary sorrow in this life and the next are thus spared to us, and we can henceforward help our fellow-man with this great knowledge, so precious in these extremely difficult times we are passing through.



THE HOUR OF PRAYER.

Refreshing as the woods and fields,
That after rain their fragrance yields;
And joyous as the sunlit ways,
Atune with birds in happy praise—
Thus is the hour of prayer.

The quiet room, the organ note,
Seem to have made me now remote
From all life's simple cares and woes;
And softly, praise to Heaven flows—
In this the hour of prayer.

The soul, unrestful as the sea,
Now dwells in peaceful harmony;
And all mine earthly troubles cease,
Leaving the gladdened soul in peace—
When ends the hour of prayer.

GILBERT E. MYATT.



THE QUESTION OF FREE WILL.

A Spiritualist Correspondent writes:—

Goethe says:—"Each man has his own fortune in his hands, as the artist has a piece of rude matter which he is to fashion to a certain shape." On the other hand, Andrew Jackson Davis says that "man has only a very limited freewill—about as much as a goldfish in a glass bowl!"

How can these seemingly contradictory ideas be harmonised?

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69, HIGH HOLBORN, LONDON, W.C.1.

Kant's Spiritualistic Book.

WE promised last month to summarise Immanuel Kant's Spiritualistic book on the "Dreams of a Spirit-Seer." The seer referred to is Swedenborg, whose "dreams" are some remarkable manifestations of psychic power with which he startled educated Europe in the middle of the eighteenth century. Kant knew of these events only at second-hand, but from witnesses who had investigated them on the spot, and he made himself acquainted with Swedenborg's claims by reading his huge work, the "Arcana Coelestia."

Kant's book consists of "a preface, which promises very little for discussion," a Part I, "which is dogmatic," and a Part II, "which is historical." The chapters in the first part are entitled, (1) A complicated metaphysical knot which can be untied or cut according to choice; (2) A fragment of secret philosophy aiming to establish communion with the spirit-world; (3) Antikabala: A fragment of common philosophy aiming to abolish communion with the spirit-world; and (4) Theoretical conclusion from the whole of the considerations of the first part. The chapter headings of the second part are (1) A story, the truth of which the reader is recommended to investigate as he likes; (2) A dreamer's ecstatic journey through the world of spirits; and (3) Practical conclusion of the whole treatise.

In the preface, Kant asks "what philosopher has not at one time or another cut the queerest figure imaginable, between the affirmations of a reasonable and firmly convinced eye-witness, and the inner resistance of his own insurmountable doubt?" The common tales of apparitions are strongly believed by some, and as strongly disputed by others, but why is it they continually float about if there is no visible reason for them, or any apparent utility in them? Should a philosopher deny their truth without being able to give reasons to disprove them? If he admitted the truth of even one apparition the consequences [to philosophy and religion] would be astonishing. Kant wisely says,

"It is just as much a silly prejudice to believe without reason *nothing* of the many things that are told with an appearance of truth, as to believe without examination *everything* that common report says."

The emphasis is on the first clause.

WHAT IS A SPIRIT?

Chapter I begins by asking "just what kind of a thing" is a spirit?—that about which schoolboys, crowds, and even philosophers think they understand so much. Certain "new philosophers" say that a spirit is a being possessed of reason. "Then," says Kant, "it is no miracle to see spirits for who sees men sees beings possessing reason."

But these teachers say that reason is only a part of man, and that his spirit is the animating part. Kant supposes then, that if there are spirits, they must be like souls, in that they combine with corporeal beings for the sake of forming a whole [a person], and that they equally differ from material things in that they do not possess the qualities of impenetrability and resistance, or *fill* the space in which they are present and operate.

But perhaps the soul of a man *is* his spirit, and if so where can it be situated? Nobody is conscious of occupying any particular separate place in his body, and Kant says provisionally, "Where I sense, there I am; I am just as immediately in the tips of my fingers as in my head." The soul or spirit being thus diffused through the whole body must possess a corresponding extension, and not be merely an unextended point having its seat in the brain, like a spider in the centre of its web. There is no valid reason why souls should not be composed of one of the substances of which matter consists.

It will be seen how nearly Kant approached to the Spiritualistic explanation of a soul or spirit being really a spiritual body of an ethereal substance not commonly visible to the physical eyes. The questions, What causes

a spirit and a physical body to unite? and What causes them to disunite? are, he says, beyond his intelligence.

ANTICIPATIONS OF SPIRITUALISM.

In Chapter II, Kant says reason can conceive the idea of "spiritual figures, devoid of corporeal clothing" in the kingdom of shadows. The kind of beings [*e.g.*, souls or spirits] which contain the cause of life in the universe do not add to the mass or extent of lifeless matter, neither do they collide with it, but by their inner activity they move themselves and dead matter as well. They operate according to organic or spiritual laws, and if they are conceived as forming a great self-existent whole they might be called the immaterial world.

The individuals in this world may have mutual intercourse or communion, in conformity with their own nature, without the instrumentality of anything corporeal. Space and time which make the great cleft severing communion in the visible world would not affect these immaterial beings, and the human soul embodied in this life might well be regarded as conjoined with two worlds at the same time, though at present it only clearly sees the material world. He thinks it probable that purely spiritual beings can have no immediate conscious sensation of the physical world, but that they may be able to "flow into the souls of men," as into beings of their own nature, who belong with them to one great republic. He says, "it would be beautiful if such a systematic constitution of the spirit world could be determined, or with some probability supposed, from an actual and universally conceded observation."

Had Kant lived to-day he would probably have been ready to admit that his dream of 170 years ago has now been fully realised by well-attested Spiritualistic experiences.

APPEASING PREJUDICE.

The third chapter seems like a little sop to appease popular or learned prejudice, that might think he had gone too far, and after considering the possibility of delusions in seers, Kant says, "I do not at all blame the reader if, instead of regarding the spirit-seers as half-dwellers in another world, he without further ceremony despatches them as candidates for the hospital, and thereby spares himself any further investigation!"

The fourth chapter strongly suggests that the stories of apparitions and the theories concerning them may have largely arisen from "the fond hope that we shall exist after death," assisted by the shadows of night and the phantoms of preconceived imaginations.

Part II, Chapter 1, narrates the stories of Swedenborg we printed last month, and Chapter 2 deals with that seer's account of his ecstatic journey through the world of spirits, which Kant calls "eight volumes quarto full of nonsense!"

A priori philosophers of the present day have spoken similarly about modern seers' excursions into the other world! "Ten and sixpence worth of rubbish" was the *Daily Mail's* description of Sir Oliver Lodge's "Raymond," but not long after Lord Northcliffe spent many thousands of pounds in giving the Rev. G. Vale Owen's automatic messages from the spirit-world a vast circulation.

SWEDENBORG ON "VISIONS."

Kant says Swedenborg divides his "visions" into three kinds, *viz.*, (1) When he [his soul or spirit] is liberated from the body, and sees, hears, and feels spirits; (2) When he is "led away by the spirit," for while walking on the street, and without losing himself, he finds his spirit for some hours travelling in entirely different regions, seeing houses, men, and forests, until he suddenly becomes again aware of his real place—[this reminds one of Socrates' similar seizures on the street]; and (3) when he clairvoyantly sees persons, and events happening, at a distance.

Kant's book concludes thus: "Human reason was not given strong enough wings to part clouds so high above us, clouds which withhold from our eyes the secrets of the other world. The curious who inquire about it so anxiously may receive the simple but very natural reply that it would be best for them to please have patience until they get there! But as our fate in the other world probably depends very much on the manner in which we have conducted our office in the present world, I conclude with the words with which Voltaire, after so many sophistries, lets his honest Candide conclude: 'Let us look after our happiness, go into the garden, and work.'"

Thus ends Kant's eager but brief exploration into Spiritualism. It went further than that of most great metaphysicians, ancient or modern, but it lacked grip and decisiveness owing to his reasonings being based solely on what he had read and heard. Had he been privileged to attend Spiritualistic seances, or seen his own hand moved by a spirit-author, he would probably not have remained content in any half-way house.

J. L.

Life Stories of Famous Spiritualists—II.

AS TOLD BY THEMSELVES TO THE EDITOR.

MR. J. J. MORSE, the famous trance medium and editor of the *Two Worlds*, we must still picture as sitting under the beautiful beech tree in Lincoln's Inn Fields, continuing his fascinating life-story in chatty fashion, as printed in part in our May number. The sun was shining through the branches and the sparrows and thrushes overhead were chirping and trilling a musical accompaniment to his story as he went on:—

CO-OPERATION WITH THE SPIRIT-WORLD.

At first I was considerably clairvoyant, and used to see and describe a great deal, but that phase of mediumship I did not value.

My great desire was to be a speaker. For two or three years I was conscious when the spirit-friends controlled me, and I used to tell them I could not tell where they began and I left off. I asked them—"Cannot you make me wholly unconscious?" They replied, "We will when the time comes; go on, and trust to us."

I agreed, and after I had been used as a speaker for the time I have mentioned, a condition of deep unconscious trance crept along. I have kept to trance mediumship for the reason that I consider the spirit-people are the best judges of what they want to do.

While, however, I have always been willing to submit to them in matters of mediumship they have never encroached on my full personal individuality, and as a reward for my trust they did much to develop my intelligence and understanding. Our relations are co-operative. They are always ready to come to me when I want them, and whenever I have been in a corner they have helped me out.

SPIRITUAL CONTROLS: TIEN SIEN TIE.

"Mr. Morse," we put in, "you speak of your spirit-friends rather indefinitely as 'they'; do you know them as personalities?"

Oh yes, he went on, my chief inspirer is one who calls himself Tien Sien Tie. He tells me he was a mandarin of the second class. He was born in the province of Chi-Li in North China, and lived and died in Peking about 350 years ago. The story he gives is this, that he in common with other spirits was interested in establishing modern Spiritualism on earth; and in connection with English, American, and other spirit-people he undertook to do what he could.

He found it would be necessary to seek for some one whom he could thoroughly adapt to the end he had in view, and in his searches he came across my mother in London, who was at that time bearing me, and he directed his efforts towards her and her growing child. He says it was necessary for me to go through so many trying circumstances in early life so that I should be made adaptable to various needs, and I am thoroughly satisfied as to the truth of this. The result was that when the time came for my work to begin they were able to break up the psychic ground without much trouble. You will find this fully explained in my little book, "Leaves from my Life."

When Tien Sien Tie had made up his mind that I would be a suitable instrument he set to work to master the English language and modes of thought, and he found much sympathy between the higher spiritual thought of the English people and the thought of his own learned people.

He has spoken through me on almost every conceivable subject—scientific, philosophical, didactic, and the rest of it. Many of his lectures have been reported and published in the Spiritualist press of this country, America, and Australia, and these have also been printed as separate pamphlets.

"THE STROLLING PLAYER."

Another of my controls is known as "The Strolling Player." I think about his earliest appearance through me was at the house of Sir William Crookes. I used to go there once a week about 1874, and we had many interesting evenings. That was about the time of Sir William's experiments with Florrie Cook and D. D. Home. I used to go into trance and Tien would speak. Then this fresh control came along who declined to give any name other than "The Strolling Player."

On one occasion he made up a play with several characters in it and recited it, which Sir William said was an extraordinary performance. Thereafter he became a familiar presence, and came also to the Friday night seances at Burns' Institution, in Southampton Row, the offices of the *Medium and Daybreak*.

He developed a method of address which, so far as I know, is unique. He would ask for a subject from his audience, and this was usually given in the form of a single word or a couple of words. Then he would spin an exceedingly clever yarn on that particular subject, winding up invariably by making it teach something of the facts and philosophy of Spiritualism.

"The Player" has been my guide, counsellor, and friend ever since he first came. Whenever I have given him the conditions I could consult him, and as a family we have sat regularly once a week to receive his counsel. That has been most valuable on many occasions, and his advice and prescriptions have brought my wife and daughter safely through several serious illnesses.

THE PLAYER'S PROPHECY.

He has frequently foretold things that seemed most unlikely, but which have literally come true. One little incident occurs to me. When the entire family of us were going to America in 1882, I considered it necessary that we should have sufficient money with us to bring us back again in case of accident. "The Player" said we should have it, but the night before sailing came and I was still short of our estimated requirements. Before we went to bed he said, "You will have that £10 before two o'clock to-morrow afternoon, and go away quite contented."

Next morning we had breakfast, the postman came and went, but no sign of any £10. Our faith was being rather severely tested. However, about half-past one a gentleman came to the door. He was a Mr. Busby, the proprietor of a large business in Liverpool, who was greatly interested in Spiritualism and in us. He said he had come to wish us God-speed, and he hoped we would have a good time. As he departed he put a small packet in my hand, saying, "Put that in your pocket; it may come in useful."

I took the packet into the room, and opened it on the table in the presence of my wife and daughter, and there lay before us ten bright gold sovereigns, as "The Player" had promised! Our way to the United States and back again was now clear, whatever happened.

Tien Sien Tie and "The Strolling Player" have been my two principal controls, but there are twelve in all in the band, of various nationalities, and that gives versatility to the lectures. Tien is the deliverer of the lectures but not always the originator.

MISSIONARY JOURNEYS.

Referring to his missionary journeys in other countries Mr. Morse said he had gone to America in 1874 for twelve months and again in 1882 for the same period. Then, accompanied by Mrs. and Miss Morse, he was away for four years, going straight to Melbourne, and working with great acceptance in that city, also in Ballarat, Sydney, Brisbane, and other important centres throughout Australia and New Zealand. Afterwards they sailed to San Francisco, and journeyed over the American continent to Eastern States. In Boston they made a prolonged stay, as he became connected with the *Banner of Light* there. It had fallen into the hands of people who had ruined it, and in his efforts to save the paper he suffered a heavy financial loss on his own account.

WORK IN MANCHESTER AND LONDON.

I came back to England, he continued, very much the worse for wear, and not knowing what was going to happen. One Sunday night at Liverpool, when I came home from lecturing in the city, and before I had supper, "The Strolling Player" said to my wife, "Have you thought about going to Manchester?" She said, "No." "Well," he said, "get ready to go to Manchester; you will go there and be connected with the *Two Worlds*." Mrs. Morse said that was impossible, for Mr. Will Phillips was in the editor's chair. "The Player," however, persisted, and said, "Get ready to go!" On the following Sunday morning we received a letter from the Chairman of the *Two Worlds* Company asking if I would consider a proposition to accept the editorship, as Mr. Phillips was resigning. I said yes, the appointment was made, and I have been there ever since.

I had also been connected with *Light* in its early days. The beginnings of that paper go back to the publication of *Spiritual Notes* by Mr. Thomas Blyton. He and Mr. Dawson Rogers were connected with it. Mr. Rogers did the editing, and finally a company was formed for the purchase of *Spiritual Notes*, which was thereupon transformed into *Light*.

I had known Mr. Rogers a very long time, and when *Light* was started they wanted a sub-editor. Mr. Rogers and I had quite a number of meetings and consultations, and when the company was satisfactorily floated I was

offered and accepted the position. We published the paper at the National Press Agency, of which Mr. Rogers was manager, and then removed it to New Bridge Street. Mr. Rogers was the first editor, and I continued to sub-edit for about two years. Mr. Stainton Moses came next, and was its editor till his death. Then Mr. Paice, Mr. Farmer, Mr. John Page Hopps, Mr. E. W. Wallis, and now Mr. David Gow.

THE SPIRITUALIST MOVEMENT.

I have been forty-seven years in the Movement, and will attain my jubilee as a worker in three years time.

"And what do you think of the present condition of the Movement, Mr. Morse?"

I think we are on the downward grade just now, he replied, somewhat to our astonishment, but he added—The upward curve is approaching. The downward movement, he said, has been caused by the inability of the public to draw the line of difference between what is fortune-telling and the demonstration of the continuity of life. That lack of discrimination has increased in the past few years, so that the great majority of outsiders look upon the sacred subject of spiritual communion as merely a means of gaining information on purely material things and secular conditions. So long as that persists, so long will the real objects of Spiritualism remain obscure; and it is only by breaking down that opinion by the propagation of the true principles of our Cause that we can start the Spiritualist Movement on its upward curve.

The extent of the Movement was never greater than

it is; the interest in it was never greater; the influence on the public press was never greater; the effect upon the pulpit was never so clearly seen; and its enlightening permeation of religion was at no time so widespread. But all that requires organisation. It requires dissecting and collating. The general chaos in religious teaching needs to be resolved in the light of the knowledge we can impart. And to effect that result we as a body must make up our minds what we stand for. The hope is that the National Union of Spiritualists shall rise to the sense of its responsibility and sound the note.

The seven principles enunciated by Mrs. Hardinge Britten make a good scaffolding which should enable our builders to proceed with a noble superstructure. Spiritualists must stand firm for their principles, and there must be no trimming or paltering with conventional opinions. We cannot have Spiritualism without the spirits, and we cannot have a pure Spiritualism without maintaining the sacredness of mediumship, though we need not elevate the medium into a sacrosanct position.

We need that our philosophy be reasonably and intelligently understood, and what is perhaps the greatest necessity, in my mind, is an effort to discriminate between where psychic faculty alone operates and where genuine spirit impulses come in.

Mr. Morse here found that the half-hour he had been able to spare us, before he hurried off to keep an appointment in North London, was exhausted, and so our happy interview within a stone's-cast of the spot where his physical eyes first opened on the light of day was concluded with a fraternal handshake.

My Experiments with a Sidereal Pendulum.

BY A SCOTTISH NEWSPAPER EDITOR.

Should you wish to make simple psychic experiments in your own home in quiet hours the following article will tell you what to do. It was written for us by an Editor with whom we had journalistic associations dating back to the 'eighties of last century, and who did not profess to be a Spiritualist.

How to Make the Pendulum.

TAKE a ring, say a gold wedding ring; tie a piece of fine silk thread to it; tie the other end of the thread round the forefinger of the right hand, as near the tip of the finger as may be without the danger of the thread slipping off.

Cut away the loose ends of the thread as near the knots as possible, having previously arranged that the length of the thread between ring and finger should be about thirteen or fourteen inches.

How to Use It.

Divest yourself of any metallic substances on your person, such as watch, keys, or jewellery, then take some object which has been in personal contact with a human being, preferably something which has been much used or worn, and lay that object on the floor beside you.

Now suspend the ring, as above described, over this object, being careful to bring the ring to perfect rest if possible, making the distance from the object to the ring about an inch or so.

If you wait for a very short time—half a minute or even a few seconds, perhaps—the ring will gradually begin to swing. If the object has been associated with a male person, the ring will describe a circle, rapidly increasing in diameter; if the object has been associated with a female, it will describe a perfect and much elongated ellipse.

A Striking Result.

My first experiments included this very striking example. A gentleman's tobacco pouch was laid on the floor, and a lady's shoe laid against the edge of the pouch. Even before the ring was brought over the pouch—when about six inches from it—the ring was drawn towards it, deflecting the string as if by a magnet; and when right above the pouch a wide circle was described and maintained by rapid motion. Moving the ring to between the pouch and the shoe, the ring simply oscillated along a straight line, and when brought over the shoe described a well-marked ellipse.

Disturbed Conditions and their Effect.

Trying further experiments afterwards, in presence of

some friends who were intensely sceptical—mentally very antagonistic to belief in my impartiality in the matter—the movements of the ring were erratic, a fact which my friends claimed discounted the alleged properties of the "pendulum."

By way of analogy, however, liken the subtle qualities of the pendulum to magnetism. If you are experimenting with a magnet and a needle, and several other people come with magnets, and bring them also to bear on the needle, your experiment is useless. Instead, therefore, of discounting my experiments with the pendulum, the personal magnetism of the sceptics destroyed the passivity of the conditions necessary for success, and demonstrated the fact that mysterious counter-forces were contending against each other, and hence the "erratic" manifestations which were quite as wonderful in their way, when this explanation was taken into account.

Solitary Experiments.

In order to disarm sceptics—some of whom suggested that I was unable to hold my finger still in the position described, and that I unconsciously moved the pendulum as desired—I tried the experiment alone, when sitting, elbows resting on knees, and my left hand grasping my right wrist. Anyone who tries the experiment in this position will be perfectly convinced that no motion can be imparted to the finger if the desire is that it should be held quite still.

Sitting thus, I suspended the ring above my tobacco pouch, over which it almost instantly proceeded to describe a perfect circle, in rapid motion. Next I got a boot—I had no idea whether it was a girl's or boy's—and over this the ring described a long and narrow ellipse. On inquiry I found the boot belonged to a girl. Thirdly, I suspended the ring over some minerals, and the motion of the pendulum over these was backwards and forwards across a straight line.

Psychic Force the Explanation.

So far as I was concerned, that absolutely convinced me that the phenomena were the result of the operation of some force—some kind of magnetism, for want of a better name—which belongs to the "more things in heaven and earth" with which we have yet to become better acquainted.

In support of this notion I found the experiments more successful when I stood in the true line of the meridian, with my face turned south, and with my left arm held at the back.

To make these experiments is not "dabbling in Spiritualism." They have nothing to do with Spiritualism properly so called, but they do show that the forces and potentialities of the unseen—psychic forces if you like—are still, in the main, an "undiscovered country."

The various uses to which the sidereal pendulum may be put may be left to the imagination and the ingenuity of those who find they can successfully experiment with it.—J. McN.

Some Important News and Views from Other Lands.

AN ASSASSINATED MAN'S RETURN.

A VERY interesting case of spirit possession occurred lately in the small town of Annunziata, near Messina, Sicily. The case, which is reported in *Ali del Pensiero*, refers to a certain Mrs. Natala De Domenico, quite a poor woman, who is twenty-seven years of age.

On March 17, about noon, she was passing a cave called "Salvago" when she suddenly fell to the ground, with the impression of having been pulled by her legs. At midnight of the same day, she suddenly awoke, and her husband was very astonished and frightened in seeing the abnormal state of his wife. A masculine voice, speaking through her, declared itself to be that of a certain Signor Giacomo Greco, an accountant of Naples, who had passed away exactly eight years before, at the age of thirty-two. He narrated, with minute particulars, a story of his having been assassinated by two individuals whom he knew, and said they had killed him with a pistol shot in his ear, near the Salvago Cave—the locality in which Mrs. De Domenico had mysteriously fallen that same morning.

Upon investigation, it was learned that the facts mentioned by the voice were all exact, and that eight years before the body of Signor Greco had been found at that place.

For several days the woman continued in a state of possession and after she had insistently demanded to be dressed in masculine clothes, she spontaneously tried to locate various people who had been friends of Signor Greco. On the following Friday, March 24, the Voice announced to her, "Listen, I am leaving you because you are too weak; I will go away on Saturday at midnight."

And, in fact, on Saturday, a short while before this hour, Mrs. De Domenico, who was asleep, awoke and went out of the house. At mid-night sharp she regained her normal consciousness although she showed signs of weakness and fatigue. But before that various doctors and specialists who had examined the woman had naturally diagnosed it as a case of insanity!

METAPSYCHISM AND SPIRIT PHOTOGRAPHY.

La Revue Metapsychique, edited by Dr. Eugene Osty, director of the International Metapsychic Institute, faithfully represents the lamentable and laggard condition of official French psychical research, which remains obstinately hostile to Spiritualistic Truth.

M. Maurice Maire, who compiles its bi-monthly *Chronique*, writes:—

"The extraordinary vogue which 'psychic' photography plays in England does not rest on any rational basis. It comes from a source wholly sentimental and psychological. The need for believing in the survival of dear ones makes people accept as proofs what are only a poor pretext for belief. We do not deny the possibility of some supernatural action on a sensitive plate, but we must declare that up to the present nothing has proved to us that this action has ever been exercised."

It is pitiful to note how such so-called "authorities" in psychic science know next to nothing about it. They are mostly obsessed by two ideas, "control" and "fraud," and never get beyond the shell to the kernel of the subject.

As another example of this writer's expert knowledge, he does not even know the difference between a psychic "photograph" and a "skotograph," whereas a little scholarship and personal experience would tell him that the former has been secured by exposure in the light, while the latter has been obtained in darkness. The two words are derived from the Greek *photos*, light, and *skotos*, darkness. No ordinary photographer, however expert, can produce a skotograph.

The very word *Metapsychique*, which looks learned, is a stupid misnomer, for which Professor Charles Richet is responsible. It really means something "above" or "beyond" what is psychical, as the word "metaphysical" stands for the study of what is above or beyond the physical. But the metapsychists profess to study only the phenomena called psychical; they never aim at reaching anything higher, such as to the realm of the Spiritual.

It is questionable whether they are even entitled to the use of the word "psychical," because that pertains to the *psyche* or soul, whereas they only believe in the physical organism and its possible extended powers. They have made no advance towards any belief in the

soul as an independent entity, with powers and faculties of its own. They remain still on the same obscurantist platform as the Materialists of forty years ago who held that soul or mind was merely a manifestation of brain! But they plume themselves much on their attitude of obstinate denial of the reality of psychic facts, which are now so abundant, because that attitude is considered correct and orthodox among present-day scientists. Their pose of pretended wisdom is enough to make the gods laugh.

In a later issue of *La Revue Metapsychique*, M. Maurice Maire jeers, with many points of exclamation, at the Budge materialisation photographs which appeared in this *Gazette*, where the medium is seen along with his Guide "Agar." But no jeers, whether from a gamin of the gutter or a stupid ignoramus of the Metapsychic Institute, can destroy the absolute veridity of these historic photographs—the most remarkable that have ever been produced in the annals of Psychical Research. The absurd M. Maire is only able to splutter the words "fraud" and "fake" when such genuine and startling phenomena are obtained elsewhere, for they could never be produced in the sceptical atmosphere of the Metapsychic Institute. "And He did not many mighty works in that city because of their unbelief."

MAGNETIC HEALING AND THE LAW.

A PURELY nominal fine was inflicted by the court at Nantes recently on a Brittany mesmerist named Eynard. He had used "magnetic passes" in trying to cure patients given up by registered medical practitioners, and was summoned for illegally practising medicine.

In its judgment the court said:

"In view of the almost miraculous cures effected by him, particularly in the case of children whom the doctors had condemned to certain and imminent death, the court regrets that it has no other course but to apply the law as it stands at present.

"It must be considered that it is possible that Eynard may possess the gift of nature which he claims, namely, that of utilising certain healing virtues or waves, the explanation of which is as mysterious as wireless telegraphy and television, and that these waves may have a beneficent effect upon the human body.

"It is true that magnetism, though it possesses therapeutic virtues, may only be used by the holders of medical diplomas, but in the case in question it appears without doubt that many sick persons have been restored to health after their regular doctors had declared themselves powerless, and had declared their cases hopeless."

MAN'S IDEA OF DUTY.

Signor Mazzarin, in an article on "God," published in *La Revue Caodiste*, says:—

The root of man's idea of duty is in God. The definition of duty is in His law. Its progressive discovery and application belongs to humanity.

God exists. We ought not, neither should we wish to prove it. To try to prove His existence is like a blasphemy, as trying to deny His existence is madness.

We know God lives just because we live. God lives in our conscience, in the consciousness of humanity, in the Universe which surrounds us. Our conscience calls upon Him in the most solemn moments of our sorrow or joy. Men have been able to transform or deform the idea of God, but they have never been able to suppress it in the heart of humanity.

The Universe, too, proves the existence of God by its order, harmony, and intelligence. It is impossible to separate God from His work.

Our duty meanwhile is on the earth. We must not despise it but sanctify it. The material forces around us are our instruments. Let us not repudiate them but direct them towards the supremacy of goodness.



Our esteemed contemporary "Light" announces that it will shortly reduce its price from 4d. to 2d. weekly, and thus put itself in line with the other weekly Spiritualist newspapers. It is raising a sustentation fund of £1,000 to cover the loss entailed, of which over £300 has already been subscribed. *Light* has ever been one of the most highly respected Journals of the Movement.

The infinite goodness which I have experienced in this world inspires me with the conviction that eternity is pervaded by a goodness not less infinite, in which I repose unlimited trust.—*Renan*.

Occasional Jottings by X.

CONCENTRATION—A DISADVANTAGE !

THE control of a well-known trance medium broke off suddenly in the middle of describing spirits to the members of a group seance.

"Please cease concentrating, all of you," said the spirit, "I shall then be able the better to describe the spirits who want to get through. Your intense concentration on, and desire to get into touch with, a particular spirit, or to get a particular message, sets up a disturbing oscillation in the ether, creates a fog, and renders it difficult for me to distinguish between your thought-forms and the reality. Please make your minds as passive as possible, not only here but at every seance you attend for any form of manifestation. Avoid getting tense. Let the spirits concentrate; not you!"

This injunction from the Other Side, if acted on, would greatly help newcomers into Spiritualism and Psychical Research in getting good results.

CONTROL THAT COUGH.

Persons who are always coughing are a source of irritation to most people. The tendency should be controlled, especially at Spiritualistic meetings and seances.

The spirit door-keeper of a certain well-known medium always courteously requests the congregation to refrain from coughing during the trance address that is to follow, explaining that coughing shakes up and frequently shatters the delicate psychic vibrations necessary to the successful manifestation of a spirit, and interferes with the concentration required by controls to get a sermon or message through a medium.

And since the congregation usually responds to that spirit door-keeper's request and remains as silent as possible during the succeeding address, my readers will realise that coughing is largely a habit and not a necessity.

MR. JUSTICE McCARDIE LIVES !

A famous judge, who passed to the higher life about half a century ago—a Spiritualist pioneer of the old days, who still works unselfishly on the earth plane to help humanity—said through a trance medium the other evening that Mr. Justice McCardie, whose tragic passing

over startled the legal faculty and the whole nation recently, was waking up to his new surroundings and would return in due course to prove his survival and work for the education of earthly judges in psychic and spiritual truth.

It was very likely, he added, that he would also manifest to, and possibly through, Mrs. Meurig Morris, whose libel action he tried.

TRANCE, AND EVIDENCE OF SURVIVAL.

Beginners in Psychical Research and Spiritualism are sometimes disappointed because they find that their loved ones cannot at once manifest through any and every medium whom they may consult.

The Spirit World has often explained that since different mediums have different vibrations—and are not used in exactly the same way, nor with the same exact degree of force, spirits often have to make many attempts ere finally cutting a way through; and especially in the trance state they must learn how to control the psychic mechanism of a particular medium.

Then, too, some mediums' mentalities are not suitable for the clear manifestation of spirits whose earthly education and natural expression differ widely. Sometimes spirits cannot concentrate sufficiently at first for the medium, or his guides, to convey a clear impression for the enquirer on earth. This accounts for the fact that often, when evidence of survival is given in trance, it is given by the medium's own guide, or one of them, and not by the spirit direct.

When the medium himself is sufficiently skilled in telepathic touch with the Spirit World, and his visual and clairaudient faculties are strongly developed, trance is quite unnecessary. A good description by a normal clairvoyant is often far better than a faulty control by a spirit, who may not be able to get his own personality through.

There is always somewhere a medium through whose particular psychic mechanism one's own loved ones can manifest to best advantage, and when you find that medium you will be wise to hold to that channel, and thus render it easier for your spirit friends to keep in easy touch with you.

African Witch Doctors and their Healing Powers.

DECREPIT BLIND MAN CURED AND REJUVENATED,

IN "Hidden Africa," says the Edinburgh *Evening Dispatch*, there is the authority of Commander Attilio Gatti, the Italian explorer and author, for the statement that there is witchcraft and sorcery practised to-day by the natives in the mountains of Northern Zululand. He has spent nine years in Africa, exploring, making scientific observations, and taking motion pictures, and the happenings he vouches for in this, his latest, book are as amazing as any printed in fiction.

He tells, for example, of a native brought back from the dead, and of an equally unaccountable cure of a serious affliction.

Commander Gatti writes:—"Sometimes we encountered really extraordinary things—cures which could only be explained by the one word, 'miracle,' much as we disliked to fall back upon that ambiguous term.

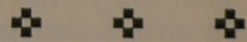
"One day we were able to watch, from beginning to end, the healing of a man suffering from a severe disease of the eyes, a healing at which every oculist would certainly laugh, but which is, nevertheless, perfectly true.

"The eyes of the man were inflamed, swollen, and infected in such a way as to arouse both pity and disgust and the disease had progressed to the point where he could not see an inch before him. He came to the kraal of the seer, groping and tapping on the ground with a stick like a blind man, his figure bent and sagging. After various invocations and gesticulations, the witch doctor brought out from his hut a white cock. Holding it by the neck he rubbed its head along the ground for several minutes, drawing in the dust the most complicated hieroglyphics, while the unfortunate fowl flapped its wings spasmodically.

"Little by little the fluttering diminished until it ceased entirely. Then the witch doctor approached the sick man and placed the bird on his head. The cock stood upright, motionless, and rigid, its neck stiffly distended as if it were hypnotised. More enchantments

and magic passes followed until suddenly, with a quick flash of his knife, the witch doctor cut off the roosters' head. The body fell to the ground, but not before a spurt of blood had covered the patient's face.

"A poultice of herbs was at once applied to the eyes, and when, after about five minutes, it was removed and the patient's face washed by the informal method of dashing a calabash of water over it, the man opened a pair of eyes clear, clean, and perfectly healed. All his body straightened and tautened as if by enchantment, and the creature who had arrived an hour before as a bent, decrepit, old man, departed as a vigorous warrior, rejuvenated and joyous."



THE BRITISH SOCIETY OF DOWSERS.

A new Society, with the above title, was founded at York House, Portugal Street, London, W.C., on May 4, to encourage the study of all matters connected with the perception of radiation by the human organism, and to spread information about the use of dowsing for geophysical, medical, agricultural, and other purposes and for tracing objects animate and inanimate.

Office-bearers were appointed and the membership fee, including the price of a quarterly journal, was fixed at 5/- per annum. All correspondence should be sent to Colonel Bell, D.S.O., O.B.E., at above address.

The Annual May Meetings of the London District Council of the Spiritualist's National Union were held in the Friends' Meeting House, Euston Road, London, on May 13. There were good attendances and addresses were delivered by Mr. E. W. Oaten, Mr. J. Arthur Findlay, and Mr. Hannen Swaffer. At the afternoon session Mrs. Bertha Hirst and Mrs. Estelle Roberts gave clairvoyance.

The Greater World Christian Spiritualist League is holding its second anniversary service at the Friends' Meeting House, Euston Road, on Saturday, June 10, at 6.30 p.m., when an address will be delivered by "Zodiac," the highly spiritual Guide of Miss Winifred Moyes, and clairvoyance will be given by Mrs. Agnes Tovell, Weston-super-Mare. A large attendance is expected, as last year many were unable to gain admission.

CONAN DOYLE MEMORIAL

CALENDAR

June

June

Day of
month.

- 1 How often the turning down this street, the accepting or rejecting of an invitation, may deflect the whole current of our lives into some other channel. "Stark Munro Letters."
- 2 *Sir Arthur received his Knighthood, 1902.*
I have no doubt that it was to my pamphlet on "The Cause and Conduct of the War in South Africa," which made so marked an impression upon the opinion of the world, that my Knighthood was due.
"Memories and Adventures."
- 3 *King George V born, June 3, 1865.*
I met the King when he visited a Trade Exhibition and I attended as one of the Directors of Tuck's famous post-card firm. He at once said, "Why, I have not seen you since that pleasant dinner when you sat next to me at Sir Henry Thompson's." It seemed to me to be a remarkable example of the Royal gift of memory.
"Memories and Adventures."
- 4 "The Speckled Band" at the Adelphi, 1910.
"Good Heavens, Holmes," said Watson, "I should never have recognised you."
"My dear Watson," Holmes replied, "when you begin to recognise me it will indeed be the beginning of the end."
"The Speckled Band."
- 5 *Lord Kitchener drowned, June 5, 1916.*
Kitchener dead! The words were like clods falling on my heart. One could not imagine him dead, that centre of energy and vitality.
"Memories and Adventures."
- 6 Our message as Spiritualists is to all. We esteem all creeds and help all. Above all it is a message of inexpressible consolation to the bereaved heart which we bring.
"Our African Winter."
- 7 The Great Master Gardener plucks his fruit according to His own knowledge.
"The Tragedy of the Korosko."
- 8 It is a great thing to start life with a small number of really good books which are your very own.
"Through the Magic Door."
- 9 Continued rule for half a generation must turn a man into an autocrat.
"The Great Boer War."
- 10 *First Spiritualist Organisation formed in New York, June 10, 1854.*
Perhaps the most significant fact of this period in America was the development of mediumship in prominent people, as, for instance, J. W. Edmonds, Chief Justice of the Supreme Court in New York, and Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania. "History of Spiritualism."
- 11 The experience of a long life has taught me that sin is always punished in this world, whatever may come in the next.
Zachary Palmer in "Micah Clarke."
- 12 A European Spiritualist should in a broad sense be a Christian, and we shall never sweep through the nations until this is understood.
"Our African Winter."
- 13 It is wonderful how the intrusion of any of the realities of life brushes away the cobwebs of etiquette. "The Stark Munro Letters."
- 14 *Jerome K. Jerome died, June 14, 1927.*
Tell Sir Arthur from me that I now know that he was right and I was wrong. We never know our greatest mistakes at the time we make them. Make it clear to him that I am not dead.
A message received in automatic writing from Jerome K. Jerome by Florizel Von Reuter, quoted by Sir Arthur in "The Edge of the Unknown."

Day of
month.

- 15 The minds of the average men of the world are so crammed with the things that do not matter that they have no space for the things that do matter. "The Edge of the Unknown."
- 16 There was a time when it took a brave man to be a Christian. "The Stark Munro Letters."
- 17 Harmony is everything at a seance. If a critic had been in the Upper Room they would never have got the "Tongues of Fire."
Sir Arthur in a Letter to a Correspondent.
- 18 To work on such a subject as Spiritualism without a medium is as if one worked at astronomy without a telescope.
"Memories and Adventures."
- 19 *Earl Haig born, June 19, 1861.*
Haig was a man of the type which the British love, who shines the brighter against a dark background.
"The British Campaign in France."
- 20 The want of power of appreciating evidence is very great in the world.
Sir Arthur in a Letter to Houdini.
- 21 I take a liberty with no man, and there is something in me which rises up in anger if any man takes a liberty with me.
"Memories and Adventures."
- 22 *Abdication of Napoleon, June 22, 1815.*
As I look back at my old master, the Emperor Napoleon, I find it very difficult to say if he was a very good man or a very bad one. I only know he was a very great one. The Fates have used him and the Fates have thrown him away.
Uncle Bernac.
- 23 *The Prince of Wales born, June 23, 1894.*
God save England . . .
And God save Wales, from Snowden's vales
To Severn's silver strand!
For all the grace of that old race
Still haunts the Celtic land.
"A Hymn of Empire."
- 24 "Do you mean to say you read my train of thoughts from my features?" asked Dr. Watson. "Your features and especially your eyes," Holmes answered.
"The Cardboard Box."
- 25 There is a good deal of evidence that dreams, and especially early-in-the-morning dreams just before the final waking, do at times convey information which seems to come from other intelligences than our own.
"The Edge of the Unknown."
- 26 So misfortunes of to-day
Are the blessings of to-morrow,
And the wisest cannot say
What is joy and what is sorrow.
"The Wreck on Loch McGarry."
- 27 It is good to be in contact with brave men.
Brigadier Gerard.
- 28 *Channel Tunnel Proposal defeated, 1930.*
If we were an island the size of the Wight such timidity about the Channel Tunnel would be intelligible, but the idea of a great country being invaded through a hole in the ground twenty-seven miles long seems to me the most fantastic possible, while the practical use of the Tunnel both for trade and tourists was obvious.
"Memories and Adventures."
- 29 Pain and pleasure are so very nearly akin that it is as if they were tethered in neighbouring stalls and a kick would at any time bring down the partition. "Micah Clarke."
- 30 There is nothing more certain than that past events may leave a record upon our surroundings which is capable of making itself felt, heard, or seen for a long time afterwards.
"The Edge of the Unknown."

Some Stray Thoughts of a Trance Medium.

By EDWARD F. SHORT, Belfast.

I HAVE often been asked, when discussing the philosophy of Spiritualism, why it was that I adopted it as my Religion. Strange to say, when I look back upon the time when I started to investigate this subject, I find it difficult to establish any sequence of events which directly led me to that desirable result.

My first thoughts on religion were of a revolutionary character, for as a child I had an implacable hatred of any God who could cast me into the eternal fires of hell for any sins I had committed, as I had been taught.

As I grew older, I investigated the Scriptures to the best of my ability, and compared them with the works of Darwin, Spencer, Haeckel, Paine, Wallace, Ingersoll, etc., with the result that much contained in them I was forced to reject, and I became satisfied to believe that the creed of Materialism was correct, and that death was the end of all things so far as I was concerned.

When I reached the age of thirty there began to dawn on me a feeling of dissatisfaction. Something was lacking; I couldn't exactly place what it was. I had often gazed up into the heavens on a starry night and been filled with awe at the majesty of what I beheld. I became acutely conscious of my own insignificance, and the futility of men's puny struggles for wealth and power. I became firmly convinced that there was something within me that was eternal, indestructible, and incapable of any retrograde movement.

Up to that time, I had always regarded Spiritualism as something that bordered closely on insanity, but one day I was introduced to a man who had made a deep study of its phenomena, and had become one of its ardent advocates. We had several conversations, and very often these developed into heated arguments, but I found he was able to meet all my objections with reasonable and intelligent answers.

He invited me to his home for a demonstration. My wife and I went. Great was my astonishment when he described several incidents of my childhood and gave a life-like description of my father, who had passed away nearly twenty years before. My father had lost a leg in the storming of the Taku Forts, China, and my friend was able to give me every detail of the circumstances surrounding the loss of the limb.

Needless to say, our visits continued and with the help of a few kindred spirits we formed a circle. I should like to describe its composition. There were five of us, together with our wives. Three of us were engineers, one a painter and the other a machine operator in a wood factory. We were all of average intelligence, and met expressly for the purpose of investigating Spiritualism. We had no professional medium, money being rigidly excluded from all our transactions. We were more or less groping in the dark, prepared for anything, and all filled with an honest desire to give our best assistance to any friends on the other side who might wish to establish contact with us.

The first few sittings produced no results whatever. Then, one night, we were agreeably surprised to hear a cultured spirit voice speaking from the cabinet, giving us instructions as to the future conduct of the circle.

As the sittings went on other spirit friends spoke, and lights were projected from the cabinet to various parts of the room. Then our friend of the cultured voice announced one night that they were going to try and give us a materialisation. For the next six sittings we got nothing, but on the seventh a voice suddenly announced that they were ready. We became aware of a movement, and slowly the curtains of the cabinet parted. It was filled with a rose-coloured light, which threw the medium into relief against the dark background. As we became accustomed to the light, we could see that a cloud of mist had formed before the face of the medium. His hands were gripping the arms of the chair, and we saw something moving above his hands. A closer inspection showed us two materialised arms, attached to the vaporous form that appeared before the medium.

A vibrant voice came from the cabinet asking if we were satisfied and we replied in the affirmative. Our friend told us that what we had seen was a genuine partial materialisation of one who had passed. He invited each sitter to come to the cabinet and take the hand of the materialised form. My own experience was of a hearty grip. When every sitter had shaken hands, the curtains dropped, the light faded, and a voice said, "Thank you; good-night!"

I set out to investigate still further. The phenomena witnessed, although wonderful, did not give me the satisfaction I was seeking. I wanted an understanding of Life, of the purpose of existence, and of the why and the wherefore of all things, and with this ideal before me, I set out to experiment in mediumship myself. I could not be satisfied with the experience of others.

About this time, our circle broke up, not owing to any discord but because of changes in our everyday lives that scattered us. I did not join another circle but concentrated all my energies on my own experiments. Four nights a week, after my wife had retired to bed, I sat by myself from 10 o'clock until midnight. I threw myself open to receive anything that came to me. For months I followed this procedure without getting anything at all, but I did not get discouraged. I persevered, and at last results came, and for two years I received many revelations from our friends on the other side.

Then my experiments were interrupted when we transferred our domicile from London to Belfast. Up to then I had never succeeded in going completely into trance, but one night I proposed to my wife that we should have a little sitting of our own, and on that night I went into the trance state. Then we formed our circle, which has been sitting weekly now for ten years without a break. In that time, over 300 spirit friends have spoken from the other side, including relatives and personal friends of the sitters.

This, then, is a brief outline of the way we came into the Spiritualist movement. Every day we go forward with a momentum that is irresistible. I am sometimes asked, "What benefit do you derive from this belief?" I reply, "Financially, no benefit whatever for I am far poorer in this world's goods now than I was when I first entered the movement." On the other hand I have gained the friendship of some fine earnest people, and we have established contact with some of the great minds that have passed, and thus avenues of knowledge have been opened up to us, of which I had no conception before. My outlook on life has been broadened and a lifelong desire for something tangible, on which to pin my faith, has been gratified. I have now an unwavering belief in an All Powerful Creative Force, of which all existence is an integral part, which Force we may term God.

ORTHODOXY, SPIRITUALISM, AND SPIRITUALITY.

THE Editor of the *Occult Review* in a recent number offers some criticisms of present-day phases of religion highly worthy of the attention of thoughtful people. He says:—

"Speaking of religion in its conventional form, and as expounded by the average preacher, what effect is traceable upon the confirmed—or 'faithful' if preferred—church- or chapel-goer? Nothing more than to cast him into a conventional mould of emotional outlook, an outlook all too frequently characterised by narrowness, uncharitableness, and aloofness generally. Breadth of view or greatness of heart are sometimes even conspicuous by their absence.

"Equally well may the emotional stamp of what may be called 'religious Spiritualism' be traced in its followers. Leaving aside the third-rate 'trance address,' with its meaningless string of nebulous phrases, which purport to emanate from a 'spirit control,' and which appears to impress the uncritical mind on the strength of its alleged origin, the effect, generally speaking, is very similar to that of the orthodox sermon, to establish an emotional mood, which colours the personal outlook on life, and as in the case of conventional religion may be good as far as it goes, but which must certainly not be confounded with Spirituality. Any 'uplift' that may occur is emotional only.

"Spirituality is beyond emotion as intuition is beyond thought. . . . Every religion, and every sect in every religion, offers its own emotional atmosphere. Some naturally will prove to be more congenial than others to certain temperaments; much in the same manner as climatic conditions. But however congenial that climate may be, it is a limitation which must be transcended by the soul whose wings would sweep the wide spaces of the spiritual heavens.

"Not merely a religion, but nothing less than the essence of all religions is that from which the awakening spiritual consciousness is in search. And this does not mean the reduction of all religions to one common denominator! Rather does it mean a search for That which inspires all true religion: a search for that Fire of which religious fervour is but a lukewarm reflection."

Letters to the Editor.

THE KING'S NUMBERS.

Halifax.

May 11, 1933.

DEAR SIR,—In a recent issue of the *Gazette* there was an interesting article on Numerology and perhaps a few remarks on the subject from my pen may be interesting.

The coming World Conference is to be held on the 12th of June, and on taking the King's birth-numbers into account (June 3, 1865) it is interesting to note how the 3 and 11 operate in his life.

On the 3rd of August, 1914, war was declared on Germany at midnight; on the 11th of the 11th month at 11 a.m., 1918, the Armistice was signed, the moon at the time being in the 11th sign Aquarius. On the 12th of June, which is a three, at 11 a.m., the Conference will be opened, and on that day the moon will be in the 11th sign and the sun in the 3rd sign of the zodiac in the 21st degree, whilst the rising degree will be the 3rd of Virgo.

It will be remembered that when the King was ill in 1928 he had many doctors, but not until the 11th had been called in, a bio-chemical doctor, did His Majesty make a complete recovery.

The bio-chemical system of medicine is putting Astrology in the forefront of sciences, as the 12 signs of the Zodiac agree with the 12 salts of the body, and by a proper drawing up of a chart at birth the correct salts required in the body can be easily ascertained from the position of the planets and the rising sign. The sun is in all the 12 signs in the different months of the year and the salt corresponding with that sign is used up sooner than the rest, hence indisposition sets in, which can be remedied by the appropriate salt. I have given some study to this subject and am gratified to note that the medical profession is accepting this method.

It might interest you to know that by means of astrology I predicted April 4 and 23 as dates for aircraft disasters, and on those dates great air liners crashed with a loss of about 80 lives. My forecast was given to the Editor of the *Halifax Courier* on March 28 previously.

The 14th, 21st, and 28th of May are also danger signals for air travel. I give these dates in advance so that they may be watched and taken as a warning to those who may have to travel by air.—Yours faithfully,

C. E. MITCHELL.

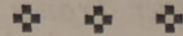
SPIRITUALIST CENTRAL COUNCIL.

42, Russell Square,
London, W.C.1.

DEAR SIR,—The above Council would appreciate the publication in an early issue of your valuable paper of the undermentioned Resolution that was passed at their last meeting:—

"The Spiritualist Central Council, London, are willing to consider the circumstances and possibly to give a test sitting or sittings to Mediums who consider they have been unjustly accused of fraud, and report upon its findings."

Yours very truly,

FRANK HAWKEN, *Hon. Secretary.*

THE COURAGEOUS LIFE.

Mr. JAMES NORBURY, the Editor of the *Lyceum Banner*, in a leading article on this subject, writes:—

All of us who have realised the tremendous responsibility that the philosophy of Spiritualism entails have had to face the great alternative of a Captain Scott. All of us have had to keep our vigil before the altar of our own soul, as we don the armour of personal responsibility to ourselves and to those Great Ones who co-operate with us from the other side of life in our tasks, and to all of us has come the clarion call to keep our torch aflame, that when we hand on our task to be continued by those who shall follow after, they shall have the assurance that we have fulfilled our stretch of the race nobly.

To-day we need to live out the Courageous Life more than we have ever done in the past. The social problems that surround us can be easily solved when the practical implications of the Brotherhood of Man are recognised and upheld by those individuals who have enshrined this principle within the sanctuary of the heart. The international questions that vex and perplex us in this hour, that are causing the dark shadows of war to once more hover over Europe, these can be answered once we shoulder the tremendous burden of fully recognising that we are our "Brother's Keeper."

President
MR. HANNEN SWAFFER

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6.30 p.m.—Rev. C. Drayton Thomas.

Mr. T. Wyatt

June 11th—11 a.m.—Mr. Harold Carpenter.

Mrs. Hirst

6.30 p.m.—Major C. C. Colley.

Mr. C. Glover Botham

June 18th—11 a.m.—Mrs. St. Clair Stobart.

Mrs. Annie Johnson

6.30 p.m.—Mr. Shaw Desmond.

Mrs. Estelle Roberts

June 25th—11 a.m.—Mr. Dimsdale Stocker.

Mrs. Grace Cooke

6.30 p.m.—Mr. Ernest Hunt.

Mrs. Hirst

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